

A

REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, November 29. 1709.

I Directed my self in my last to the moderate Gentlemen of the Church of *England*, in the Case which now takes up our Debates about *Scotland*; and all I have to say, is to beg them to see with their own Eyes, and not with the Party-Glimmerings of other Mens Light—The Gentlemen on the other hand make loud Clamours, and a great Noise of the Treatment of the *Dissenters* in the North of *Britain*——But, Gentlemen, will you be pleas'd to take Things complexly, and go back to first Causes—See what Liberty the *Presbyterian* Church gives there—Then see, who are the Aggressors in the present Debates, and then be pleas'd to judge for your selves—This Matter may very easily

be refer'd to you—And there would soon be a Determination of the Point.

The *High* Party cry out upon the *Dissenters*, and make this a Handle to reproach them, that if they had Power in their Hands, they would not give a Toleration to *Episcopacy*; and they bring *Scotland* to prove it, where *Episcopacy* has such a Toleration already by Act of Parliament, that no *Dissenters* in *England* ever enjoy'd, *Viz.* To enjoy the Parish-Church Stipend, and Manse, or Dwelling-house, which they do at this time in above a sixth Part of all the Parish-Churches in *Scotland*; this is a very unjust Way of arguing——Again, to qualifie them for this, they are not requir'd to sign the Confession of Faith of the Church
of

of *Scotland*, as all the *Dissenters* in *England* must do that of *England*, with small Exceptions, only for Liberty to keep a Meeting House.

All that *would* take the Oaths, being thus suffer'd to remain in the Churches, it naturally follows, that those who preach in Meeting-houses must be such as *would not* take the said Oaths. Now pray, Gentlemen of the Church of *England*, what do you do with such? Do you suffer them to preach? Is there any Toleration in *England* to any that refuse the Oaths? — But yet farther, Is there any Toleration to those who refuse to pray for the QUEEN, and openly, tho' equivocally, pray for the Pretender? Pray, Gentlemen, what do you do with such? Have you not taken their Livings from them, depos'd their Bishops and Clergy, turn'd them all out, and given their Livings to others? — Do you suffer any *Jacobite* Conventicles among you, undisturb'd? Do you not persecute, and according to this modern Dialogue, persecute them?

Well, and what do the *Scots Presbyterians* do with them? How do they use them? Truly, Gentlemen, I'll tell you how—and I entreat you not to take it on my Credit, but make Enquiry into the Fact, whether it be true or no—and let the Enemy confute it if they can — The following Particulars are unquestionably true of them, and I undertake to come up to the Bar of the *House of Commons*, if call'd, to prove it to their Faces.

Their Meetings dispers'd over *Scotland*, are every-where, as they please, open and undisturb'd, and Fifteen of them in particular in the City of *Edinburgh*. Their Ministers refuse the Oaths, reject the Government, pray not for the QUEEN — And in equivocal Phrases plainly pray for the usurping Pretender.

In several of their Meetings, even in *Edinburgh*, the Common-Prayer is openly read without any Disturbance. In some, where they read the Common-Prayer, they have the Assurance to miss the Collect for the QUEEN, because they refuse to pray for Her.

As to the Church, they neither own her Articles, nor submit to her Ecclesiastick Government, but on all Occasions, even in their Immoralities, decline the Authority of the Church, defie their Laws, appeal from their Jurisdiction, and refuse to appear when cited to Judicatories. By this means all Discipline ceases, Immoralities cannot be censur'd, or Vices punish'd; clandestine Marriages are daily (and some fatally) officiated in by them, illegal Baptisms administred, and notorious Crimes shelter'd.

Yet under all this, the Church of *Scotland*, willing to forbear them, and studying the most moderate Measures — let them alone, wink'd at their Disorders, and they enjoy'd all the Liberty they could ask, and indeed more than, would you grant it, they would take: *Of which hereafter*. But this will not do; they resolve to have this Liberty by Force, in Spight of Law, in the Teeth of the Constitution, and in Defiance of the Union — To obtain this, they upon all Occasion enter violently into Churches, keep Possession of Manse, rabble the Ministers sent by the Presbyters, lock up the Church Doors against the lawful Incumbents, and break them open, where lock'd against them — When summon'd to answer, refuse to appear; when serv'd with a Charge of Horning, shut out the Officers, and in short, offer all Sorts of Injuries to the Persons of the Ministers, and all Sorts of Contempt to the Government, whether Ecclesiastick or Civil — And if the Church opposes them with the Laws, if the Magistrates proceed according to Law against, and imprison them, then the Out-cry reaches your Ears, and you are told of Persecution.

Now that you may see a little, what Kind of People these are that would be tolerated — and what abundant Reason the Church of *Scotland* has to be kind to them, and forbear them, I think, it will not be amiss, since ye have great Cries of Hardship and Oppression, to let you into some of the Violences, Disorders, and Insolencies, which these People are guilty of, and which

which force the *Scots*, in Defence of their Laws, Liberty, and of the Government, to fall upon some of them; and tho' this is a Work, I have forborn a great while, and do it now with Reluctance; yet because they say, some of these have appeal'd to the Parliament, it can no longer be fit to keep it private; and let them bring these Things to Parliament when they please.

In a certain Parish, not many Miles from *Aberdeen*, a Church being vacant, the Presbytery appoint a Minister to preach there; the Heretor or Lord being *Episcopal*, and One, who has of late receiv'd a Number of Common-Prayer Books from *England* sent thither *Gratui* by an eminent dignify'd Clergy-man, as a Charity, refuses to receive the Minister into the Church— This occasion'd long Contention; but when he saw he could not prevent it but by Violence, he lets him come, and commands all his Tenants, over whom he is an absolute Tyrant, not to go to the Church—which the poor subjected People, otherwise desirous of hearing, dare not but comply with, otherwise they will be turn'd out of their Livings and Farms; a poor Servant Maid desirous to hear the *Presbyterian* Minister, says to One of her Neighbours—*Why will they not let the New Minister come hither, I do not know why he should not come, I like to hear him very well*—

These, or Words to this Effect, are all they can charge her with; the Words are reported again to the Lord, and he causes the Wench to be taken up, and put her into a Hole under the Cross, where she had not any Room to stand; but as she set her Foot upon the Threshold within the Door, and hung by her Hands upon the Door, otherwise she must have stood up to her Knees in Water and Mud; in this Posture the poor Creature was kept 24 Hours, and then at the Intercession of the Neighbours, she was let out— This is one Instance of a great many in that Place; and yet the Government, either Civil or Ecclesiastick, has enter'd into no Measures with this Gentleman; his *Episcopal* Minister reigns, he reads the Common-Prayer openly without any Molestation, and the poor People generally go to hear it, because they dare

do no other; and if it were Mass, they must do the same.

At another Parish in the Shire of *Angus*, a Church being likewise vacant, the Heretors or Lords being *Episcopal* for a long Time, have refus'd to call a Minister, upon which the Presbytery, according to the Laws of the Country, have supply'd the Place with Ministers to preach, and caused the Tythes to be set a Part to defray the Charge; at last some of the Heretors comply, and sign a Call to a young Man, who the People also declar'd their Liking to— And upon this the young Man is ordain'd at this Church, and settled as their Minister.

The Manse or Parsonage-House is possess'd by an *Episcopal Dissenter*, and the Church is lock'd up by him, or some of the Heretors, that when the Minister comes to the Parish, when he demands the House, he refuses to remove; when he comes to the Church, he finds the Doors lock'd, and a Rabble of Women and poor despicable People, set on Work by their Landlords, throng at the Doors of the Church and Church-yard, to keep him out— Thus now the poor persecuted *Episcopal* Ministers, ye talk of, deal with the establish'd Church. And when the Government takes Notice of it, this is Persecution— The settled Minister in this Case is fain to lodge at his own Charge in the Town, and the *Dissenting* Liturgy-man keeps Possession of the Manse; the settled Minister is fain to preach in the Church-yard, and the *Dissenting* Intruder turns his Parsonage-house into a Church, and preaches within Doors.

But when you come to the poor People, they all run to the *Presbyterian* Minister, except a few, that being aw'd by their Lords, dare do nothing but as they are order'd by them; and thus the new Minister has a thousand People to hear him, and the other about an Hundred.

Really, Gentlemen, if I should enter upon giving you Particulars of this Kind, it would reach to the End of this Volume— It would tire you to hear them; and were you in *Scotland* to see these Things, you would smile to think how you have been impos'd upon in the Article of Persecution; for really if you please to take it right,

right, The *Dissenters* here prosecute the establish'd Church, not the establish'd Church the *Dissenters*.

I shall give you a few more Instances, before I leave it however, and perhaps you may hear of some more Persecutions in the Church here opposing these Violences; for at this Rate, there is no Church in the World but must persecute.

I was once thinking to look back to the Usage, the *Episcopal* Party here gave the *Presbyterians*, when the first were reigning, and the last were *Dissenters*; in order to let the World see, what Kind of People would be tolerated in *Scotland*, and in order to let you judge, whether the Church of *Scotland* have not abundant Reason to put Power again into their Hands; but this Story is so black, so full of Cold-Blood Murthers, Barbarities, and dreadful Stories, that I cannot find in my Heart to enter upon it— Only to tell you, that no Age for the last Century or two, can parallel it.

ADVERTISEMENT.

Just Publish'd,

THE Monthly Miscellany, or Memoirs for the Curious, for June, 1709, Vol. III. Containing, A Catalogue of Fossils found in divers Parts of *Kent*. *Hortorum Anglicanorum Delicia*. Of *American* Plants cultivated in our Gardens in *England*. Papilionaceous or Pea-Bloom Plants. Coniferous and Juliferous Trees. An Abridgment of *Isaac de Pereyra's* History of the *Pre-Adamites*; with Remarks thereupon. Man a Self-determining Creature. Of Faith and Work: Of Justification, &c. Fragments of the Book of *Enoch*; translated from the *Latin* Version of *Kircher's Aegyptian Oedipus*. Printed for *James Woodward*, in *St. Christopher's Church-Yard*, *Thread-needle-Street*; and Sold by *John Morphew*, near *Stationers-Hall*.

These are to certify, That I *Mary Ward*, Wife of *Thomas Ward*, in *Grub-street*, *London*, over against the *Black Periwig*, had the great Misfortune of having my Face blown up with combustible Matter, in such a deplorable and desperate Manner, that the Anguish thereof caus'd my Head to swell to a prodigious Bigness; and the Violence of the Blast was so terrible, that it burnt my Eyes, Face, and Head in such miserable Manner, that my Eyes were suppos'd by all that saw me, to be entirely extinct, and never to be recover'd; But my Friends hearing of the many Eminent and Wonderful Cures perform'd by Sir *WILLIAM READ*, Her Majesty's *OCULIST*, in *Durham-Yard*, in the *Strand*, *London*; We made use of his Advice and Means, which, by *GOD's* Blessing, had the good Effect, as to remove all my Agony and Pain in 24 Hours, and in a Fortnight's Time, restor'd me to my perfect Sight, without leaving any Scar or Speck, or the least Sign thereof. As is here attested by me in Justice to Sir *WILLIAM READ*, and for the publick Service, this 23d of November, 1709. Witness *John* and *Dina Perk*, Father and Mother to the said *Mary Ward*.

Mary Ward.

* * * NOTE, Sir *WILLIAM READ*, by his long Practice, and great Experience, has lately found out a Medicine, that infallibly prevents Cataracts in the Beginning, and preserves the Sight in Old and Young.

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